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one surrender his Christian faith, that the Lord of creation will, in his own good time, realize a declaration made in his name,—made in words such as were never uttered by the uninspired lips of man,—in words worthy of omnipotence. The progress of the accomplishment of the prophecy is slow. It has baffled the hopes, and disappointed the wishes, of generation after generation of men. Yet, observe well the history of the human family, since the birth of the Saviour, and you will see great, remarkable and progressive approximations towards it. Such is the prevalence, over so large a portion of the race of man, of the doctrines promulgated by Jesus and his apostles,—lessons of peace, of benevolence, of meekness, of brotherly love, of charity,—all utterly incompatible with the ferocious spirit of slavery. Such is the total extirpation of the licentious and romantic religion of the heathen world. Such is the incontrovertible decline and approaching dissolution of the sensual and sanguinary religion of Mahomet. Such is the general substitution of the Christian faith for the Jewish dispensation of the Levitical law. Such is the modern system of the European law of nations, founded upon the laws of nature, which is gradually reducing the intercourse between sovereign states to an authoritative code of international law. Such is the wider and wider expansion of public opinion, already commensurate with the faith of Christendom; holding emperors, and kings, and pontiffs, and republics, responsible before its tribunals, and recalling them from all injustice and all oppression to the standard maxims of Christian benevolence and mercy, always animated with the community of principles promulgated by the gospel, and armed with a two edged sword, more rapid and consuming than the thunderbolt, by the invention of printing.”

4. *Letter to Hon. Henry Clay on the annexation of Texas to the United States.* By WILLIAM E. CHANNING. BOSTON. 1837.

We have no room for extracts or notice; but we cannot refrain from commending to the friends of peace, as well as of liberty and right, this and every other appeal against admitting Texas into the Union, or taking any part whatever in support of a cause so flagrantly wrong in every point of view.

ARTICLE IX.

INTELLIGENCE.

I. REPORTS.

Second Annual Report of the Boston Ladies' Peace Society.

THE second annual report of the Boston Ladies' Peace Society must record the confirmed conviction of many of its members, that they decided wisely in associating themselves in a society whose object is the diffusion of the principles announced in their constitution. We have held several meetings, which have not in general been fully attended. Much interesting conversation, however, occurred at these meetings, and important differences of opinion appeared in different members of the society. The question seems to be undecided among us, whether war under *any* circumstances can be justified; and our constitution does not convey the same meaning to all who have adopted it. Many are yet undecided on important questions connected with, and growing out of our peace principles. We are endeavoring to shed light and harmony over a “discordant and sorrow-stricken world;” and if our exertions seem to be vainly made, is it not that we would blindly lead the blind? And should we not clear our own moral vision, lest we incur the doom of the presumptuous? Let us console ourselves, however, by believing that the remark of a distinguished writer, “that a season of preparation for a better order of

things is not a season of favorable appearances, but the reverse," is true; and let us look earnestly for the gradual and beautiful evolution of light and order from the chaotic darkness of uncertainty and indecision. Above all, we must come to the conclusion, that it is no easy task we have set ourselves, to uproot many of the cherished associations of our childhood, to dissipate the visionary and romantic dreams of our youth, to pierce the illusive mists with which song and fable would veil the revolting features of ambition, hatred and murder. We must learn to love and reverence principles and conduct that we must continually hear condemned and derided. We would fain believe, that our minds have not been vainly agitated by the peace question, but that we are now being subjected to a process by which the pure and peaceable fruits of righteousness shall be produced in our hearts, and that we shall, when beginning to find our labors effectual in the wide future to which we are called, look back with satisfaction even to this portion of our experience as the necessary preparation for a better order of things. We would dwell on the importance of settling our own belief, and freeing our own minds of error and prejudice, rather than on topics which might on a cursory glance be thought more essential to a society's report.

We should not be disheartened by our situation in the human family. We may learn, as we "sit at the feet of history," that from remotest time, the influence of woman has been felt in society for good or evil. We find war proclaimed, dissensions fomented, and fatal feuds excited, to gratify the ambition, hatred or revenge of women. They gloried in being the mothers of a valiant race. As they bent the twig, so did the tree incline; and thus has the earth been filled with violence. Have we less power for good than they had for evil? If, as mothers and teachers, we endeavor to train a portion of the future public as citizens who will turn with disgust and horror from the glory and the guilt of war, and decline all coöperation in warlike preparations;—as preachers who will proclaim a gospel of peace and good-will;—as statesmen who will uplift their voices in the nation's councils in behalf of truth, and will not hesitate to say to assembled legislators, "to you is the command addressed, *love your enemies*;"—may we not trust that our exertions will be crowned with success, and that we may joyfully answer them who then ask how we can act in behalf of our principles?

Nor is the direct influence we can exert inconsiderable. We believe that the solemn convictions of no mind on a question of duty were ever uttered in vain; and though we could do no more than thus avow our belief, we should not be without the means of doing good. A word spoken in season, how good it is! How often falls some expression carelessly from the speaker, forgotten as soon as uttered, which may seem to be vainly spoken, but like seeds that remain for years deeply buried in the soil, till some convulsion throws them near the surface, and they spring up, and bear fruit after their kind, so do these words, "unnoticed in their hour perchance, but back returning with a magic tone," often produce in the mind which receives them, enduring results.

It is to be hoped that our society has been in some measure faithful during the year that has gone. The conversations we have held, the books we have read and circulated, the correspondence we have conducted with other societies, have without doubt done something for the cause; and though we may not see with our own eyes the results of our labors, we cannot but hope the good seed we have scattered has often fallen in good ground, and will spring up, and bear fruit abundantly.

Boston, April 21, 1837.

Report of the Philadelphia Ladies' Peace Society.

In attempting a report of the Philadelphia Ladies' Peace Society, we have to lament, that so little that is cheering to the friends of peace can be presented on the occasion. The subject gains but slowly upon the minds of our citizens; that is, so far as an open profession of peace principles is concerned. There are very few, we believe, among us, who are not ready enough to acknowl-

edge war to be a great and crying evil, heartily to be deprecated, as most destructive to national prosperity, to human life, to morality, to the social endearments of home and friends, and, in short, to every thing conducive to the happiness of a country, and all that can make life desirable. Yet, while they devoutly and fervently pray to be preserved from so great a calamity, they cannot conceive how wars are to be prevented, but deem them unavoidable, and, in fact, necessary in some cases; and, while they sincerely hope for the preservation of peace, of civil and national good feeling, they cannot subscribe to the utility of adopting the principles of peace, as enforced by this society, and of urging them upon the people, as at all auxiliary to the growth of individual and national pacification. Even the greater part of professing Christians among us are slow to believe, that any thing salutary can be effected by the society. They are disposed to look upon war as an instrument of the Almighty for the punishment of nations, and as a visitation, that our most strenuous efforts cannot avert, so long as the human heart remains perverted by pride, ambition and revenge. They fully believe in the prophecy of Scripture, that the time will come, "when swords shall be beaten into ploughshares, and spears into pruning-hooks; that nation shall not lift up sword against nation, neither shall they learn war any more;" and they rely on the fulfilment of this prophecy by supernatural means, or by the progressive influence of the march of Christianity towards the era of its accomplishment.

We have merely mentioned these things cursorily, as objections often made to our society in this city, without any intention or space to say how far we conceive them to be right, or how far wrong. Many good people, too, are apt to look upon the efforts of the peace society as tending in a measure to depreciate the general influence of gospel principles, taken as a whole. They think the chain should be preserved entire; and that one link, detached and presented for special consideration, serves to weaken the whole. They think that the general doctrines and precepts of the gospel, embraced with sincerity, will most assuredly produce the peaceful fruits of righteousness, without insisting so particularly upon any one principle distinct from the rest. This, too, it is not our place to controvert in a common report; but far be it from us to say or do aught that would in any light tend to disparage the efficacy of the general principles of the gospel of Christ; for upon this gospel, and upon this alone for a foundation, is built the superstructure of the peace cause. The custom of war we believe to be at variance with the whole doctrines of the gospel; and by urging the inculcation of the principles of peace, individually and nationally, we think, that instead of disparaging the *general* principles of the gospel, it rather tends to establish them all.

In the formation of the Philadelphia Ladies' Peace Society, it was not expected very much could be done *immediately*. The ladies did not expect to reform the city, to convert the arsenal into an hospital, the navy yard into a flower garden, and the officers and marines into horticulturists. Their hopes were not quite so sanguine, nor their views so extended, but confined to the narrower limits of home and friends—to the fireside, the social circle, and the stated meetings of their society. They wished to consult together for their mutual encouragement, and to discuss plans for the dissemination of the principles of peace and good-will, so far as their influence extended. It was first in their own hearts, that the great principles of meekness, forbearance and peace were to be fostered, to be manifested in the education and government of their children, and to have their pacific sentiments felt and acknowledged by fathers, husbands and brothers.

And who can doubt the good effects of all this? These ladies are not grappling with a subject beyond their comprehension. They are not meddling with things out of their proper sphere; they are only binding themselves the closer to their own peculiar duties. By a careful investigation of the principles of the peace society, founded upon the gospel, and presented in various publications, tracts, pamphlets, &c., combining, along with scripture proofs, numerous interesting historical anecdotes, and facts, illustrative of the horrors of

war and the beauties of peace, they expand and improve their own minds, and store them with a fund of scriptural and historical information which will aid them much in the adoption of a proper course of education for their children. Their sons will feel the benefit resulting from it; and nations, in whose councils these sons may one day sit, may be enabled to attribute their preservation from war, with all its direful calamities, to the persuasive reasoning, the calm, dignified and irresistible eloquence of statesmen tutored by mothers professedly advocates of the principles of peace.

The Philadelphia Ladies' Peace Society, auxiliary to the American Peace Society, was formed in the beginning of March, 1836, after the delivery of an address on the subject of peace by Mr. Ladd, General Agent of the parent society. A constitution was formed similar to that of most other ladies' peace societies, embodying those principles above alluded to, as being in entire conformity with the gospel of peace. The subscription is fifty cents a year; the Advocate to be sent to those paying one dollar a year; for life-membership, ten dollars. The society is yet very small, numbering only about thirty annual, with four life-members. They are required by the constitution to meet once a quarter. The society being so small, and consequently low in funds, has been able to spare as yet, from contingent expenses, but fifty dollars to pay the parent society; but trusts, notwithstanding much depression, that by patient perseverance in the good cause, it will be enabled soon to contribute something further in aid. The society has to lament that so few books, tracts, and other publications, have been received for circulation in this city. It is believed the cause would be much promoted by a distribution of such; and we hope before long to be better prepared to meet the wishes of our friends in placing such before them.

The abolition of war from the earth, with its invariable attendants, rapine, murder and bloodshed, *we* may never see; it may not be in our day or generation; but we must believe the promise of God, that the blissful time will come, when the "nations shall learn war no more." And we are emboldened to hope that our feeble efforts may be as one instrument, though weak in his hand, to work for the promotion of that blissful time.

In closing this report, we cannot offer a more appropriate address to heaven for preservation from the calamity of war, than that in the beautiful language of Dr. Hunter:—"And must it be? Father of mercies! must it needs be that war should continue to waste the nations? Shall the earth be for ever a field of blood? Must the peace of private families, and the repose of kingdoms be eternally disturbed by lust and pride, avarice and ambition, envy and revenge? Blessed God! send forth the spirit of thy Son into the hearts of men. Prince of peace! command this troubled ocean into a calm. Spirit of love! put a full end to bitterness and wrath. Subdue this carnal mind, which is enmity against God. Glorious gospel of salvation! as thou bringest good tidings from God to men, restore good-will to men among themselves."

Philadelphia, May 31, 1837.

Reports from Agents of the Society.

Of these reports, though fuller and more encouraging than usual, our limits will allow us to give only a meagre abstract.

Mr. WILLIAM WARREN, whose services were secured for our cause during the recent spring vacation in the seminary at Andover, spent most of his time in the county of Essex, Mass. He delivered eleven lectures, usually to respectable and attentive audiences, and was received with general favor. The pressure of the times deterred him from soliciting much pecuniary aid; but the friends of the cause where he went, contributed enough to defray all the expenses incident to the agency.

Mr. W. spent a part of his time in public and private correspondence on the subject of peace; and he finds "the sentiment of the public mind to be, that war, *in general*, is a sin, and *always* a great evil both in a physical and moral point of view; but the impression that war is *sometimes* indispensable and innocent, perverts and depraves essentially the public sentiment, and forms a

powerful barrier to the prevalence and triumph of pacific principles," very much, he thinks, as the supposition of its being innocent and necessary to use ardent spirits moderately, held back the temperance reform.

The *General Agent* of our society, who lives by toiling for the cause, has been at work with even more than his usual assiduity and acceptance. Both the press and the pulpit bear witness almost every week to his untiring zeal in behalf of "peace on earth, and good-will to men." He attended on our behalf the General Conference of Maine, where the cause "met with cordial notice in the reports concerning the state of religion, and in the speeches and prayers made on the occasion; and two resolves were passed after a short speech" from Mr. Ladd. "I expect," he says, "to lecture every Sabbath, and have made engagements for two months to come." He speaks of some of our friends in Maine as "taking a fresh start in the cause," and of one purposing to contribute one hundred dollars a year to its aid. Cannot a score or two of our friends "do likewise?"

The Corresponding Secretary has devoted his whole time to the cause. Beside laboring in this vicinity seven weeks, he has taken a tour into the western part of Massachusetts, and returned through Vermont and New Hampshire, having travelled in our service since the annual meeting fourteen hundred and thirty-nine miles, and delivered forty-nine lectures and addresses on the subject of peace.

One Sabbath he spent in Franklin county, Mass., and found in Charlemont and Heath, the places where he labored, a disposition to lend a favorable ear to the claims of our cause. In Berkshire county, he spent a month, visiting the most important places, and delivering seventeen lectures and addresses in Sheffield, Great Barrington, Stockbridge, Curtisville, Lee, Lenox, and Pittsfield. In every one of those places, the cause was received with favor, and the people, though before unacquainted with its claims as a distinct department of Christian benevolence and reform, contributed to the funds of the society, and in some instances made their pastors life-members;—an example which we hope will be imitated through the county and the land.

The Secretary, also, attended the Peace Convention in Middlebury, Vt., delivered an address at its opening, and took part in its deliberations. He thinks the State ripening for a rich harvest in the cause, and hopes for important and decisive results from the State Auxiliary just organized there, *if the friends of peace do their duty by coming up to the work in solid phalanx.* He was also present at the General Association of New Hampshire in Claremont on the 22d ult., and delivered an address before that body in explanation of our object, and the measures by which we hope to see it accomplished.

Encouragements. The public mind is waking more and more to the subject of peace. Ministers cheerfully admit it into their pulpits like any other part of the gospel, begin to examine it for themselves, and are in most cases willing to preach upon it as a distinct and important part of their message from the God of peace. The great mass of the community seem ready to hear with candor and kindness on the subject; nearly all the congregations addressed by our Secretary, have shown a willingness, even amidst the pressure of the times, to afford pecuniary aid; and nothing is needed but the blessing of God, promised in answer to prayer, upon a right and vigorous use of the means he has himself appointed for the spread of peace wherever the gospel itself prevails.

Discouragements. Want of funds to carry on our operations with the vigor, and to the extent necessary for any *decisive* impression on the *whole* community;—want of agents to rouse the public mind from its strange lethargy on this subject, and put them upon such inquiries as will ere-long set them right both in theory and practice;—want of publications sufficient in number, variety, and range of circulation, to meet the existing demand of minds already awake more or less to this cause;—ignorance, or mis-conception of our object, principles and measures, arising mainly from culpable neglect on the part even of leading men in the ministry and the church to examine what the Society has published. Discouragements from *such* causes ought not to exist; and we trust that the Christian community will not suffer them to exist much longer.

2. RESOLUTIONS ON PEACE.

"The Mass. Baptist Convention held its thirty-fifth anniversary in Boston, June 1, 1837. The President, LEVI FARWELL, in the chair.

Rev. Addison Parker introduced the Rev. Thomas Thompson to the convention, who offered a set of resolutions upon the subject of peace; upon which Rev. Messrs. Professor Knowles and A. Sampson were appointed a committee to confer upon the subject with the Rev. Mr. Thompson. The committee reported the following preamble and resolution, which were *unanimously* adopted by the convention:

Whereas the members of this convention regard the custom of deciding international disputes by an appeal to arms as a relic of barbarism, and unworthy the countenance of civilized and Christian communities; believing that war is in opposition to the spirit and precepts of Christianity, an insuperable hindrance to missionary efforts, and to the spread and firm establishment of the Christian religion; that it produces a disregard of the duties of the individual to himself, to his neighbor, and to God; that it tolerates a constant neglect, and often induces an utter profanation of the Sabbath; that it engenders looseness of principle, licentiousness of manners, and brutality of conduct, thus destroying moral and religious sentiment, degrading the character, and debasing the soul; therefore,

Resolved, That this convention recommend to their brethren and friends, throughout the State, to promote by all proper means the cause of peace."

Resolves of the Woburn Association, June 6, 1837.

1. That, as only an application of the gospel to the intercourse of nations can ever put an end to the custom of war, such an application ought in our view to be made without delay by every Christian nation.

2. That the professed followers of the Prince of peace cannot consistently remain silent concerning this custom in the heart of Christendom, but ought to bear their decided testimony against it as contrary to the spirit of the gospel, highly offensive to God, and deeply injurious both to the temporal and the spiritual interests of mankind.

3. That the subject of peace, being in its strictly evangelical principles and bearings a part of the gospel, ought to be discussed in the pulpit by ministers on the Sabbath just like the other principles of the Bible, although some of its *secular* aspects and connections should be brought forward only on other days of the week.

4. That the whole church of Christ, so long indifferent to this part of the gospel, ought without delay to examine the subject of peace in the light of the Bible, and, having ascertained what it teaches concerning the custom of war, to put in practice its pacific principles, and use the means best adapted to make them influential wherever Christianity prevails.

5. That Christian parents and teachers ought to take special pains in educating all the young under their care to an habitual abhorrence of war, and love of peace, by inculcating the principles laid down by our Saviour in his sermon on the mount, and guarding them against the bad influence of toys, and pictures, and books, and military parades calculated to foster a war-spirit.

6. That we highly approve the object of the American Peace Society, and commend it to the prayers and patronage of our brethren in the churches.

General Conference of Maine, at North Yarmouth, June 27, 1837.

At 8 o'clock the business transactions of the conference were resumed. After prayer by Rev. C. Hobart, Mr. Ladd addressed the auditory on his favorite and essentially important subject. His statements included reasons for the following resolutions, which on his motion were adopted:

1. That we have great reason to thank God and take courage in view of the great success which has attended the cause of peace during the past year.

2. That this conference recommend that ministers should continue to preach, Christians to pray, and all to contribute in favor of the cause of permanent and universal peace.

From the Report to the Conference on the state of religion in Maine.

A delightful harmony reigns among Christians, which is not enjoyed in some other parts of our country, through the discussion of agitating questions; and this blessing we enjoy, not because the topics discussed are not known and examined here, but because of the grace of God bestowed upon the churches; and in part, without doubt, because, through divine goodness, the principles of peace have been propagated, studied and adopted. It has been said by one best qualified to judge, that these principles have prevailed more widely here than in any other part of our country; and we are therefore probably in advance of every other community on earth in the heavenly cause of peace.

Resolutions of the Gen. Association of N. H. in Claremont, Aug. 22, 1837.

1. That the Bible, and the present circumstances of Christendom, call for energetic efforts in the cause of peace.
2. That Christian parents are especially bound to train their children in the principles of peace, and carefully guard them against the manifold and insidious influences calculated to excite a love for military glory, and a spirit of war.
3. That we commend the American Peace Society to the efficient support of ministers and Christians in our connection, and that we recommend to ministers to preach annually upon the pacific principles of the cause from other States to take part in its deliberations, the Convention adjourned over the exercises of Commencement in the college to Wednesday evening, when addresses were made, and several resolutions adopted.

3. NEW SOCIETIES ORGANIZED.

A Convention, called at the request of nearly three hundred friends of peace in Vermont, met in Middlebury on the 15th of August, and, after an address from Rev. Geo. C. Beckwith, was organized by the choice of Rev. THOMAS A. MERRILL, D. D., Chairman, and Rev. O. S. MURRAY, Secretary. After appointing committees, and inviting the friends of the cause from other States to take part in its deliberations, the Convention adjourned over the exercises of Commencement in the college to Wednesday evening, when addresses were made, and several resolutions adopted.

On Thursday morning, the Hon. WILLIAM SLADE, in the absence of Dr. Merrill, was called to the chair, and the greater part of the day spent in discussing the principles on which the proposed society should be organized. The members were unanimous in thinking it expedient to form a State Peace Society, and disagreed only on the question, whether friends of peace, while doubting the unlawfulness of wars purely defensive, yet desirous to coöperate in behalf of a great common object with those who deny the right of self-defence unto death in any case, should be admitted to membership. The discussion, though earnest and protracted, was in the best spirit of fraternal candor and kindness, and resulted in the adoption of the following constitution.

ART. 1. This society shall be called the VERMONT PEACE SOCIETY, auxiliary to the American Peace Society.

ART. 2. This society, being founded on the principle that all war is contrary to the spirit of the gospel, shall have for its object to illustrate the inconsistency of war with Christianity, to show its baleful influence on all the great interests of mankind, and to devise means for insuring universal and permanent peace.

ART. 3. Any person may become a member of this society, by signing its constitution, conforming to the spirit of the foregoing article, and paying one dollar at the time of signing, and one dollar annually thereafter.

ART. 4. Every member shall be entitled, without further charge, to some peace periodical, and every contributor, to one half the amount of what he contributes, in the publications of the American Peace Society.

ART. 5. The officers of the society shall be a President, Vice Presidents, a Corresponding Secretary, a Treasurer, and an Executive Committee of not less than five, with power to supply all vacancies in any office of the society, and to superintend its general concerns until successors are chosen.

ART. 6. The annual meeting of this society, for the choice of officers, the hearing of reports from the Secretary and Treasurer, and the transaction of

the incidental business, shall be held at such time and place as the Executive Committee may appoint.

ART. 7. Any member may withdraw from this society, by notifying the Secretary of his wish to that effect.

ART. 8. This constitution may be altered, on recommendation of the Executive Committee, or of any six members of the society, by a vote of two thirds present at any regular meeting.

OFFICERS.—REV. THOMAS A. MERRILL, D. D., *President*.

Vice Presidents—Hon. Jeduthun Loomis, Montpelier; Rev. Burton Carpenter, Addison; Rev. Charles Walker, Brattleborough; Timothy Goodale, Esq., Jamaica; Dea. Asahel Bingham, Cornwall.

Professor J. Hough, Middlebury, *Corresponding Secretary*.

E. W. Drury, Esq., Middlebury, *Treasurer*.

Executive Committee—Dr. J. A. Allen, Rev. J. F. Goodhue, W. G. Johnson, John Frazer, B. F. Haskell.

The convention adopted a series of important resolutions, only a part of which can we insert in our present number.

1. That the evils of war, physical, political and moral, call upon patriots, philanthropists and Christians, to unite their efforts for its abolition.

2. That we deem it as practicable to abolish war as any other evil custom.

3. That as our only hope of success, in our efforts for the removal of this evil, is in the power of truth, and as wrong views on this subject are extensively prevalent even in the church, we must regard it as an imperious duty, that special means should be employed to explain and enforce the principles of the Christian religion on this subject.

4. That we request all ministers of the gospel within the State to preach on the subject of peace, on or near the 25th of December of each year; and all churches of every name to unite on that day in the annual concert of prayer for the general prevalence of peace through the world, and to take up a collection after the sermon or the concert, in aid of the American Peace Society.

5. That we respectfully invite the associations of ministers and churches, connected with the several religious denominations in this State, to take up this subject at the first convenient opportunity, and adopt such measures as they may think best for the furtherance of this common cause.

6. That we request the friends of peace in this State to use their efforts in extending the circulation of the Advocate of Peace, and other publications of the American Peace Society.

We hope our friends of every denomination in Vermont will rally under the society, nor suffer any obstacle to prevent the cordial and efficient coöperation of those who equally desire the prevalence of peace through the world. Perfect coincidence of views can never be expected on *every* point of a subject so vast, complicated and difficult; but the ground of common views, and measures, and efforts, is broad enough for *all* the friends of peace to stand upon, and work together in accomplishing the object of the society. Vermont opens a promising field; and we trust in the wisdom and zeal of our friends there to cultivate it with success.

A Society, called the *New-York Peace Society*, has been organized in the city of New-York. We have no space in this number for its constitution, but would just say, that *one* of its specified and favorite objects is, “to urge the establishment of a Congress of Nations.” We have not received a list of the officers; but from its Corresponding Secretary, we learn, that there are now about one hundred and seventy members; that the society holds a weekly meeting for discussion; that funds have been pledged for the temporary support of an agent; and that other measures are in train for promoting the cause. Our friends in New York, though few in the society at present, seem in good spirits. “We find,” says our correspondent, “that we are pulling the *right string*. Reference of disputes, not sacrifice of rights, proves to be the *taking* thing, and is, I believe, the *wise* thing, and the *right* thing.” May God speed *any* efforts, not wrong in themselves, for the accomplishment of the great object before us!

Auspicious movements.—In Middlebury College, where a peace society was organized last year with encouraging prospects, the Philadelphian Society, including most, if not all the pious students, “has recently resolved itself into three committees to inquire into the condition of *sailors, soldiers, and the Jews.*” A letter from the chairman of the committee of soldiers (M. W. Safford), to our Secretary, asks for information concerning “their numbers, expenses, moral condition, means of instruction, &c.,” to assist the inquiries of the committee. We shall be happy to render them all the assistance in our power; and we hope they will find a partial answer to their inquiries in this and every succeeding number of our work.

Our Secretary has, also, been invited to attend discussions appointed by some ecclesiastical bodies on questions of great importance to the cause of peace, and in one case, before a rising “school of the prophets.” We hail such discussions before such bodies, as omens of much promise to our cause, and trust the day is not far distant when the main points of this long-neglected, yet momentous subject, will be *thoroughly* investigated by every minister, every candidate for the ministry, and every Christian in the land.

Aspect of the times.—We know of no *general* war now in progress; but portions of Christendom are in a more disturbed and ominous state than any other part of the world. The civil war in Spain is still raging with doubtful prospects as to its ultimate results, having already sacrificed probably more than *half a million* of lives. The Republics of South America appear to be on the eve of a war that is likely to involve them all, Buenos Ayres having recently declared war against Peru, now under the protection of the President of Bolivia, and Chili having some time ago proclaimed hostilities against Peru; so that there are now two against two; Chili and Buenos Ayres against Bolivia and Peru. Mexico seems more pacifically inclined; and if our own government treats that nation, and the Texian outlaws as they respectively deserve, peace between the two countries will doubtless be preserved. The death of William IV., the pacific king of England, and *mediator of Christendom*, is a serious loss to the cause of peace; but the cause, we believe, has much to hope from the reported character and disposition of his youthful successor, Victoria I.

Interesting intelligence deferred.—We have just received an account of the proceedings at the late anniversary of the London Peace Society, two letters from their Corresponding Secretary, and a communication from Count de Selton, the well-known founder of the Geneva Peace Society. But the lateness of their arrival necessarily excludes them all from the present number of our work, and leaves us room only to say, that the London anniversary is represented as more interesting than usual; that the resolves of our own Society, at its annual meeting in 1836, with reference to king William’s proffer of his services as mediator between the United States and France, and the address to his majesty, had been formally presented through Lord Palmerston, and received by the monarch in a very kind and courteous manner; and that the state of the public mind in England is becoming more and more favorable to the cause of peace.

The Advocate.—We hope our friends will make *special* efforts *soon* to extend the circulation of our periodical. 1. Because we deem its circulation the best means of promoting the cause through the press, and altogether essential to its increasing prosperity. 2. Because it is so very cheap that no friend of peace, possessed of ordinary means, can well refuse to take it. 3. Because it would be easy for members of the Society, for subscribers to the work, and ministers who receive it on condition of pleading the cause before their people, to procure, if they would, a large increase of subscribers with very little effort. Will they not do so, and send the names with the money to the Society’s Depository?